



# LOUIS XVI

UNTOLD  
in AMERICA

## ROYAL MARTYR and VICTIM

by Solange Hertz

At the time of the French Revolution a motion was laid before the revolutionary assembly to make public a record kept on the daily doings of King Louis XVI during his incarceration. It was vehemently opposed by Hébert, Procurator of the Commune, who warned, "It would be bad policy, indeed dangerous, to put before the eyes of the people a relation revealing the kind of fortitude Louis displayed on the scaffold. Do you want to excite pity for the tyrant's fate in the people? His head has fallen, we must concern ourselves only with recounting his misdeeds. In short, history must be written for the people; this history must portray Louis in ineradicable terms, as ordering citizens massacred on August 10, as forming a coalition with all the European monarchs to destroy the sacred edifice of freedom. . . . But the private life of this despot must be buried in the most profound oblivion. Ah, beware, Citizens, lest the people shake off the feelings of hatred for kings which they must retain forever, feelings which you must endeavor to kindle and sustain."

So successfully have these feelings been cultivated by the bogus "history" expressly "written for the people" and now long taught in public schools rigged for the purpose, that there is hardly a country today where a monarchist isn't regarded at best as an especially peculiar political fanatic, if not an outright subversive. The fabrications regarding Louis of France were not meant for that nation alone, but for the entire world, and first of all for America, where democratism and the calculated democratic lie first established undisputed rule.

Here is a fairly representative sample of what American children are told about him, taken from the 1958 edition of The World Book Encyclopedia: "Louis XVI (1754-1793), the grandson of Louis XV, came to the throne in 1774. He was a man of personal virtue and good intentions, but was a weak ruler. He was more interested in hunting than in public affairs. In 1770, he married the beautiful Marie Antoinette of Austria. Louis often relied on the advice of his wife. But she was unpopular because of her frivolity and her extravagance, etc."

The truth is that in the exuberance of his youth this same king had resolved, "to etch the precepts of Religion deep in my soul, and when I pray to God, the acts of adoration I render to Him exteriorly shall be preceded by the homage of my heart." With all the confidence of tender experience he promised, "I shall be recollected, full of faith, love and fervor!"

These were not idle words, however, for he had been formed in piety from earliest infancy by parents and preceptors beyond the ordinary. His mother, Marie-Joséphé of Saxony, had promised on the feast of the Presentation of Our Lady to rear all her children for God, and both she and her husband have been proposed as fit subjects for beatification. Three of their children may well be likewise raised to the honors of the altar: Clothilde, Queen of Sardinia, has already been declared Venerable; a process has been opened for her sister Elizabeth, whom Pope Pius VII regarded as a saint; and as we shall see, their brother Louis is probably even better qualified, for his may be the martyr's palm.



"All my life I propose," wrote he, "to be simply and generously Christian, without affectation or singularity, rising all the while above every kind of human respect. I make

a firm and sincere resolution to be highly, publicly and generously faithful to Him who holds all kings and kingdoms in His hand. I can be great only in Him, because in Him alone resides greatness and glory, majesty and strength; and I am destined one day to be His living image on earth."

Such indeed was the destiny of this young prince, who understood so clearly that every monarch exercising dominion over his subjects is but a reflection of Christ the King, whose Father is Creator and Ruler of all things visible and invisible. Little did he realize, however, how closely he would be called to conform to the heavenly model. Little did he foresee that he would become the "living image" of the divine King not so much by governing, as had his sainted ancestor St. Louis IX, as by suffering and dying. In a most dramatic way he would set before the world not the Rule, but the Passion of Christ the King. Put to death by the very people to whom he was sent, Louis XVI would portray for them the Royal Victim rejected and betrayed by His subjects, who yet lays down His life for them. Here below he would rule not from the throne, but from the Cross. His subjects would be asked by a usurping authority, "Shall I crucify your King?" (John 19:15), and they too would vote in the affirmative, enamored of "democracy."

"Religion should be the only politics of kings," Louis had proclaimed. "Where there is Religion, no other politics is necessary. I shall not rule according to inclination, but according to duty, and I shall insist that the Catholic, Apostolic and Roman Religion continue to be the religion of the State. . . To know God and make Him known, such is my wish. These two words comprise all the craft of government."

Such were the sentiments of the last real King of France, allegedly "more interested in hunting than in public affairs," which inevitably drew the implacable hatred of the satanic forces arrayed against Christendom. Like Christopher Columbus, Philip II, Mary Queen of Scots and other great servants of God in high places, Louis became even in his lifetime the target of calculated calumny, the only weapon against the upright. Historians must dig deep to ferret out the truth today, for the campaign of perversion and suppression of facts has formed a heavy crust in history books and Hollywood-inspired fiction alike. After two centuries of indoctrination only a few intrepid souls like Girault de Coursac or the Marquis de la Franquerie, on whom this paper draws heavily, have the discernment to speak out.

Louis' alleged irresponsibility, weak intellect and ineptitude in money matters are accepted without question even by those well disposed towards him, as are Philip of Spain's sadism and torture chambers, Columbus' extra-marital love and the Scottish Queen's aberrations -- accusations no more supported by proof than the current heresy of man's evolution from animal life. It was not easy to defame Louis, for his gentle affability and goodness were known to all who had any contact with him, as countless memoirs of the period reveal. His enemies therefore labored to make him out a ninny. His weakness of intellect -- a palpable falsehood quickly dispelled by reading almost anything he wrote -- was immediately put into circulation by international Masonry's apostolate to the uninformed in every court of Europe.

Prince Henry of Prussia, brother of Frederick the Great, was only one of many thus misled. After meeting Louis, however, he wrote a French acquaintance, "What surprised me most was your King. I had formed a completely different idea of him. I was astonished to discover on talking with him that he was so well educated, that he held such exact notions of politics, that the wellbeing of his people absorbed him entirely, and that he was replete with common sense."

Other tactics were used against his Queen, whose outspoken simplicity, beauty and love of fun made her an easy mark. Although her virtue and modesty were exemplary, she was reported as unfaithful to her husband. The truth is that in some instances she made implacable enemies by repulsing the advances of would-be seducers, one of them a Cardinal of the Church. Contrary to court etiquette, she especially disliked having her hair dressed in the presence of others, and as to her supposed frivolity and love of finery, it is of record that before Louis' accession to the throne the King's aunts repeatedly reprimanded her for her simple attire, which they considered unbefitting a future queen and prejudicial to French manufacturers.

"My state and court dresses," she replied on one occasion, "shall not be less brilliant than those of any former Dauphiness or Queen of France, if such be the pleasure of the King, -- but to my grandfather-in-law Louis XV I appeal for some indulgence with respect to my undress private costume in the morning." This was recorded by her close attendant the equally virtuous Princess Lamballe, who also relates, "So much did she delight in being unshackled by finery that she would hurry from Court to fling off her royal robes and ornaments, exclaiming when freed from them, 'Thank Heaven, I am out of harness!'"

Regarding her lavish expenditures, Lamballe tells us, "Her allowance as Queen of France was no more than 300,000 francs," a sum far below that spent on mere favorites by the former king. "It is well-known that she was generous, liberal and very charitable; that she paid all her expenses regularly respecting her household, Trianon, her dresses, diamonds, millinery and everything else; her Court establishment excepted, and some few articles which were paid by the civil list. She was one of the first Queens in Europe, had the first establishment in Europe, and was obliged to keep up the most refined and luxurious court in Europe; and all upon means no greater than had been assigned to many of the former bigoted queens, who led a cloistered life retired from the world without circulating their wealth among the nation which supplied them with so large a revenue. . . Such was the goodness of heart of the excellent Queen of Louis XVI, such the benevolence of her character, that not only did she pay all the pensions of the invalids left by her predecessors, but she distributed in public and in private charities sums greater than any of the former Queens, thus increasing her expenses without any proportionate augmentation of her resources."

As for Louis, everyone agreed he was good-natured to a fault. The Englishwoman Catherine Hyde, Marquise de Broglie Scolari, who made herself so useful to the royal family during their captivity and who edited Lamballe's journal, speaks of him as "a lamb who had to rule tigers." He forgave enemies so readily and from the heart, especially ecclesiastics, that he could never bring himself to treat them with the severity the situation demanded. The people he considered merely misled, as indeed they were, and begged God's forgiveness for their atrocities who "know not what they do." His enemies, like those of the good "farmer George" III in America, had some trouble making him out a tyrant, but, as they had defamed the King of Kings long ago in Jerusalem, adroit agitators and propagandists "persuaded" and "moved the people" (Matt. 27:20; Mk. 15:11) to their own false views.



Sober facts do not support a charge of mis-government against Louis, whose reign was unusually auspicious in its beginnings. Lamballe tells us the royal pair "were looked up to as models of goodness. The virtues of Louis XVI were so generally known that all France hastened to acknowledge them, while the Queen's fascinations acted like a charm on all who had not been invincibly prejudiced against the many excellent qualities which entitled her to love and admiration. Indeed, I never heard an insinuation against either the King or the Queen but from those depraved minds which never possessed virtue enough to imitate theirs, or were jealous of the wonderful powers of pleasing that so eminently distinguished Marie Antoinette from the rest of her sex." Even as late as 1786 Thomas Jefferson as American ambassador to France wrote sardonically, "When our king goes out, they fall down and kiss the earth where he has trodden; and then they go to kissing one another. And this is the truest wisdom."

Among Louis' first aims was to rid the Court of its baser characters, a procedure which made him many enemies among the profligate nobility. Yet even here he was clement. The late king's vulgar mistress Madame du Barry, says Lamballe, "was much better dealt with by the young King, whom she had always treated with the greatest levity, than she, or her numerous courtiers, expected. She was allowed her pension and the entire enjoyment of all her ill-gotten and accumulated wealth; but of course, excluded from ever appearing at Court, and politically exiled from Paris."

The Queen, too, instituted reforms. "The decorum of Marie Antoinette would not allow her to endure those public exhibitions of the ceremony of dressing herself which had been customary at Court. This reserve was highly approved by His Majesty; and one of the first reforms she introduced after the accession was in the internal discipline of her own apartment."

Such rectitude made her her own worst enemy. "Never should I have been so firmly and so long attached to Marie Antoinette," says Lamballe, who remained faithful to the last and was brutally stabbed to death in prison, "had I not known that her native thorough goodness of heart had been warped and misguided, though acting at the same time with the best intentions, by a false notion of her real innocence being a sufficient shield against the public censure of such innovations upon the national prejudices, as she thought proper to introduce; the fatal error of conscious rectitude, encouraged in its regardlessness of appearances by those very persons who well knew that it is only by appearances a nation can judge of its rulers."

It was characteristic of the young Queen that she refused to shed in public the crocodile tears protocol demanded at the death of the former king, Louis XV. The famous deluge which followed him did not begin with her eyes, but she incurred much criticism from others who indulged in the required transports of grief. Reliance on her innocence also explains how later she fell prey so easily to the machinations of Cardinal de Rohan and his occultist intimate Cagliostro in the famous affair of the diamond necklace, a scandal in which she was in no way implicated, but which contributed greatly to the degradation of her public image.

The Masonic highpriest Albert Pike tells us in his Morals and Dogma, "Cagliostro was the Agent of the Templars, and therefore wrote to the Free-Masons of London that the time had come to begin the work of re-building the Temple of the Eternal. He had introduced into Masonry a new Rite called the Egyptian, and endeavored to resuscitate the mysterious worship of Isis. The three letters L.: P.: D.: on his seal, were the initials of the words Lilia pedibus destrue, 'tread under foot the Lilies' (of France), and a Masonic medal of the sixteenth or seventeenth century has upon it a sword cutting off the stalk of a lily, and the words talem dabit ultio messem, 'such harvest revenge will give.'" Masonry well knew that the French monarchy was the pivot on which all earthly Christian society turned. If it could be destroyed, the rest would be easy.

"A Lodge inaugurated under the auspices of Rousseau, the fanatic of Geneva," continues Pike, "became the center of the revolutionary movement in France, and a Prince of the blood-royal went thither to swear the destruction of the successors of Philippe le Bel on the tomb of Jacques Molay. The registers of the Order of Templars attest that the Regent, the Duc d'Orleans, was Grand Master of that formidable Secret Society, and that his successors were the Duc de Maine, the Prince of Bourbon-Condé, and the Duc de Cossé-Brissac."

Such were the external and internal enemies at play against France. Until their machinery was set in place, Louis had heavy popular support for the first decrees of his administration, and under his leadership the economic situation brightened; agriculture, commerce and the arts flourished. He was eminently successful in re-building the French navy, which after the American Revolution totally eclipsed the English. Newly built Cherbourg rivalled Portsmouth as a major port, and foreign potentates began sending their officers to France rather than England for training, causing Pitt to declare in the House of Commons that England could never attain the supremacy of the seas while the Bourbon dynasty endured.

The dark role played by English Judeo-Masonry in bringing down the French monarchy has been documented by the Marquis de la Franquerie, who says of Louis, "No other of our kings had the glory of raising such a manifestation of hatred on the part of France's worst enemies." This explains how in self-defense and for reasons of political expediency Louis was induced to throw the might of France on the side of Colonial America in an effort to weaken England. To this day Louisville, Kentucky is named after him and sports the lilies of France on its official banner. He may also have believed that the American Revolution provided a chance of freeing Catholic America from the iron grip of the heretics who had fastened themselves on her shores without regard to papal edicts or any other international laws then in existence.

Be that as it may, the Queen's sentiments were unequivocal. Not long before her execution, "when I mentioned to Her Majesty the affectionate sympathy expressed by the King and Queen of England in her sufferings, and their regret at the state of public affairs in France," relates Lamballe, Marie Antoinette replied, "It is most noble and praiseworthy in them to feel thus, and the more so considering the illiberal part imputed to us against those sovereigns in the rebellion of their subjects overseas, to which, heaven knows, I never gave my approbation. Had I done so, how poignant would be my remorse at the retribu-

tion of our own sufferings, and the pity of those I had so injured!

"No," she continued, "I was, perhaps, the only silent individual among millions of infatuated enthusiasts at General Lafayette's return to Paris, nor did I sanction any of the entertainments given to Dr. Franklin or the American ambassadors at the time. I could not conceive it prudent for the Queen of an absolute monarchy to countenance any of their new-fangled philosophical experiments with my presence. Now, I feel the reward in my own conscience. I exult in my freedom from a self-reproach which would have been utterly insupportable under the kindness of which you speak." We can imagine what kind of press the poor Queen got in America after snubbing Franklin, czar of the international revolutionary media operating from Holland, not to mention the American embassy. Jefferson, who presented his credentials at Versailles in 1785, apparently never forgave her and did his bit to discredit her. In his Autobiography he wrote,

"This angel, as gaudily painted in the rhapsodies of the Rhetor Burke, with some smartness of fancy but no sound sense, was proud, disdainful of restraint, indignant at all obstacles to her will, eager in the pursuit of pleasure, and firm enough to hold to her desires, or perish in their wreck. Her inordinate gambling and dissipations, with those of the Count of Artois and others of her clique, had been a sensible item in the exhaustion of the treasury, which called into action the reforming hand of the nation; and her opposition to it, her inflexible perseverance and dauntless spirit led herself to the Guillotine, and drew the king with her, and plunged the world into crimes and calamities which will forever stain the pages of modern history. I have ever believed that had there been no queen, there would have been no revolution." Such words from an Illuminatus intimate with some of the most radical of the French revolutionaries show what "history written for the people" had been determined on in the higher councils.

As for the Marquis de la Fayette extolled so highly in such history, especially in the U.S., even King Louis could find no good to say of him: "Popularity and ambition have made him the principal promoter of republicanism," all the while he pretended to serve his King as Commandant of the troops at Versailles. "Having failed of becoming a Washington, he is mad to become a Cromwell. I have no faith in these turncoat constitutionalists."

The closing sentences of Princess Lamballe's journal concern this Mason, Lafayette, "who considered nothing paramount to public notoriety. To this he had sacrificed the interest of his country, and trampled underfoot the throne; but finding he could not succeed in forming a Republican government in France as he had in America, he, like many others, lost his popularity with the demagogues. . . Her Majesty certainly saw him frequently, but never again would she put herself in the way of being betrayed by one whom she considered faithless to all."



It was not the Queen's "extravagances," but a financial deficit incurred from building up the military establishment and the heavy loans to America - for which Louis never demanded either interest or return of capital - which provoked the temporary crisis used to the utmost to justify revolution. These expenses were not only fully justified at the time, but by today's standards were utterly negligible on a per capita basis. (Be it noted, Napoleon's spectacular rise to power rested primarily on the armed forces so admirably re-organized by Louis, not by him.) Furthermore, later historians like Nesta Webster have advanced proof that the crisis, like many modern ones, was artificially induced in order to hasten the plans of the conspirators. It was known that the corn crops, for instance, had been bought up to cause famine among the people, who were at the same time told their Queen had quipped, "Let them eat cake!"

Far from a heartless spendthrift, Louis declared, "Let us be misers of the public treasury. Often it is the price of the sweat, and sometimes the tears of the people." On the occasion of his daughter's First Holy Communion, when French princesses traditionally received a diamond necklace, the royal parent decided to eliminate the gift. "I know you are too reasonable, my daughter," he told her, "to think that you would attach any great value to artificial ornaments at a time when you must be entirely concerned with decking your heart and making it a sanctuary worthy of the Divinity. Besides, my child, public misery is so ex-



treme, the poor so numerous, surely you would rather do without gems than know they lack bread." Pressing the girl to his heart, he added, "Daughter, pray for France and for Us. The prayers of the innocent can turn aside heaven's wrath."

He professed, "Sovereigns were given to the people, and not the people to sovereigns. Supreme authority is merely the right to govern; and to govern is not to enjoy, but to give joy to others. . . . A sovereign's liberty is no different from that of his people: he is not permitted to will all he can; like them he is obliged to will only what he ought." Good natured as he was, he took his duties very seriously.

Regarding the new "freedom of the press," he wrote his minister Malesherbes, "I love and appreciate men who prove by useful books that they make good use of their lights, but I will never encourage by any special benefit productions which tend to general demoralization. Keep a close watch to see that bad books receive as little publicity as possible. License must be bridled, for without such means Religion and morals would soon lose strength. Our modern philosophers have exalted the benefits of freedom only that they might with greater audacity cast seeds of rebellion into hearts. You have issued orders in my name to prosecute impious books. We shall keep our word."

This was the man of whom Jefferson wrote home, "The king goes for nothing. He hunts one half of the day, is drunk the other, and signs whatever he is bid." Years later he maintained, "His mind was weakness itself, his constitution timid, his judgment null, and without sufficient firmness even to stand by the faith of his word."



"For any impartial observer," notes the Marquis de la Franquerie, "the reign of Louis XVI, had it not been terminated by the French Revolution, would have been one of the best and most glorious for France. Besides, history shows not only that France never wanted the Revolution -- this last having been unleashed by an impious conspiracy in the pay of Judeo-Masonic-Protestant powers who were the worst enemies of France and Christendom -- but that the King was unable and could not have been able to avoid it, the secret societies having infiltrated and immobilized all the wheels of government." Three years before the Revolution began, the death of Louis had already been planned by Freemasons in session at Frankfurt, Germany.

His fate was sealed, however, not because Masonry decreed it, but because his sacrifice was accepted on high. He would be led like a lamb to the slaughter, for like His Lord and Model in kingship, he saw the issues only too clearly. In Louis XVI et Sa Beatification, Mgr. Delassus says of him, "He believed that the dogma of the sovereignty of the people, which was beginning to be professed, was the impudent negation of the rights of God over society and of the right given to His Church to teach and direct kings and peoples in the paths of salvation. He used to say that the essence of authority was not to be an intermediary, but to be in charge."

Pressed on all sides to betray this charge for which he was anointed, Louis wrote in desperation to the Pope concerning the revolutionary Assembly's insistence on a civil Constitution for the clergy: "It would render them independent of the Holy See; it would allow their election by the people; it would overthrow the ancient hierarchy of the Church, and in order to gain adherents for this civil Constitution of the Clergy and to expel the faithful priests, they want to exact an oath. Most Holy Father, this oath will cause a schism in the Church!

"A nameless dread pierces me with fear: I see Religion vilified, its ministers persecuted, the wolf in the sheepfold. I wanted you to be the first to know of this resolution of the Estates-General, the project of a few hotheads, of some persons deeply perverted and already highly skilled in the art of revolution. I need your advice and shall do nothing without consulting You. I shall send You a copy of this Constitution. Examine it. Your wise counsel will guide me. But already the voice of my conscience cries out that I must not sanction this work of darkness."

Thus was the work of democratizing the Church first brought out into the open, keeping step with the Revolution and moving inexorably to the Second Vatican Council's fateful decree Christus Dominus on the Pastoral Office of Bishops, now in effect throughout the world, where the Church now finds herself perpetually "in conference."

Pius VI had immediately delegated two French Archbishops to advise the King and oppose the measure before the Assembly by all possible means; but alas, in the vain hope of averting worse disaster, they ended by persuading him to grant his approval despite his objections. As he foresaw, there ensued a savage persecution of the faithful clergy refusing the oath to this Constitution. One of the Archbishops died of grief and remorse; the other recanted publicly. The Civil Constitution for the Clergy was formally condemned by Papal Brief dated April 8, 1790.

The King, although not held responsible by the Pope or anyone else, saw fit in the beautiful last testament he wrote on Christmas Day, 1792, to beg God's forgiveness "for having put my name (although this was against my will) to acts which could be contrary to the discipline and belief of the Church." So had St. Joan recanted of denying her Voices. Despite this misstep, all the while making every concession compatible with the Faith, Louis never formally entertained the democratic heresy which has since destroyed Christendom and is now engulfing the world in its logical aftermath, popularly known as Communism. For him the Constitution was never more than a lesser evil he was forced to choose.

He wrote to his royal brothers by then residing outside France, "You have no doubt been informed that I have accepted the Constitution, and you know the reasons that I gave to the Assembly, but these must not suffice for you; I wish to make known to you all my motives. The state of France is such that she is on the verge of complete dissolution, which will only be hastened if one wishes to bring violent remedies to bear on all the ills that overwhelm her. The party spirit that divides her and the destruction of all authority are the causes of all her trouble. Divisions must be made to cease and authority re-established, but for this purpose only two means are possible -- union or force. Force can only be employed by foreign armies, and this means having recourse to war. Can a King allow himself to carry war into his own states? Is not the remedy worse than the disease?"

Good-natured as he was, Louis was convinced that in due time "public opinion would change." It did not change, for the people of France never wanted democracy in the first place. They were as much victims of the conspiracy as Louis.

On January 21, 1793, when the head of Louis Capet was severed from his body by the guillotine on the Place de la Concorde, not only was the French nation severed by the same stroke from its anointed ruler, but all Christendom lost its head, for it is upon the French king, King of the kings of Christendom, that the Kingship of Christ rests in this world according to the natural order.

As Cardinal Pie later puts it, "France is a body without a head; well, a headless body, no matter how well organized you may think it, is nothing but a corpse." This comment can be applied to all democracies generally, as subsequent history has proved. After France's fall, the other Christian monarchies toppled one by one as planned. As Albert Pike said, "The secret movers of the French Revolution had sworn to overturn the Throne and the Altar upon the Tomb of Jacques de Molay. When Louis XVI was executed, half the work was done; and thenceforward the Army of the Temple was to direct all its efforts against the Pope." With its own Revolution, America has the unenviable honor of having provided the indispensable dress rehearsal for this gigantic coup.

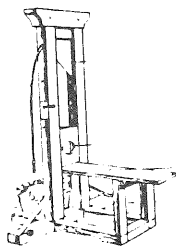
At the time, Joseph de Maistre had this to say: "Undoubtedly one of the greatest crimes it is possible to commit is assault upon sovereignty, no other having such terrible consequences. If sovereignty resides in one head, and this head falls victim to the assault, the atrocity of the crime is increased. But if this sovereign has deserved his fate through no crime, if his very virtues have armed the guilty against him, the crime is beyond naming. By such marks we recognize the death of Louis XVI; but the most important thing to note is that no greater crime ever had more accomplices. . . Each drop of Louis XVI's blood will cost France torrents; four million French will pay with their heads for the great national crime

of an anti-religious, anti-social insurrection crowned by regicide." After two major world wars, de Maistre's estimate seems very modest indeed, and the number of victims continues to swell now that democrats have voted to legalize killing untold millions of their own unborn children!



Knowing he would not be allowed to address his people from the scaffold, Louis proclaimed his innocence in the only way left to him, as Charles I of England had done: he wore white. "I die innocent of all the crimes imputed to me," he began, "I forgive the perpetrators of my death, and I pray God that the blood you are about to shed never falls on France," but a roll of drums drowned out his voice. His last words were, "I render my soul to God." Whereupon the faithful Fr. Edgeworth de Firmont, a refuser of the clerical oath who attended him in his last hours, declared solemnly as the knife fell, "Son of Saint Louis, ascend to heaven!"

No one was more aware of the religious dimension of the sacrifice just consummated than the regicides themselves. The revolutionary journalist Prudhomme related, "A citizen climbed onto the guillotine, and plunging his naked arm into the blood of Louis Capet which was gushing copiously, took handfuls and three times sprinkled the crowd of spectators, each of whom was pressing the foot of the scaffold to receive a drop on his forehead. 'Brothers,' said the citizen as he performed his asperges, 'brothers, we have been threatened with the blood of Louis Capet falling on our heads; well, then, let it fall!'" Too clear to miss here is the resounding echo of those in Pilate's court who shouted against Christ their King, "His blood be upon us and upon our children!" (Matt. 27:25). No less significant was the black Mass celebrated that night with the King's blood on the outskirts of Paris.



Was Louis XVI a martyr in the canonical sense? Like those who put the Son of God to death, his murderers were the first to suspect and fear this was the case. As with our Lord, who had been accused of stirring up the people to make himself king, every effort was made to give the accusations against Louis a purely political cast, treating him as an enemy of his people, one who insisted on favoring only the clergy and laity who opposed the glorious aims of the Revolution.

The deliberations of the Assembly, however, reveal the true cause of his death sentence: Records show that one of the members moved that a letter written by the King to the Bishop of Clermont expressing the royal desire to re-establish Catholic worship as soon as possible, be entered as evidence by the prosecution. When the letter was read aloud on the floor, a certain Serre protested, "that worship not be mentioned, unless you want to see him one day canonized!" It was therefore decided to level against the defendant only the charge that, "The nation accuses you of having manifested the will and desire of recovering your former power."

According to M. de Coursac, it was the aforementioned Jacobin editor Prudhomme who first took cognizance in print that, "Priests and devout ladies already searching their calendars for a place for Louis XVI among the martyrs, have noted parallels between his execution and the passion of their Christ. Following the example of the Jewish people of Jerusalem, the people of Paris tore Louis Capet's frock-coat in two - scinderunt vestimenta mea - each desiring to take home a scrap."

It is true that shortly after the execution a friend of the King's saintly sister Madame Elisabeth, Fr. de Lubersac, wrote a little work on the "passion of Louis" entitled Rapprochement et Parallèle des Souffrances de Jésus-Christ avec Celles de Louis XVI. The theme was revived in 1902 by Armand Granel, a lawyer from Toulouse who presented The Real Louis XVI to Leo XIII, releasing it to the public in 1913. It remained for Girault de Coursac in 1950, and again in 1976, to juxtapose the pertinent scriptural texts of the



Passion with quotations drawn from firsthand historical sources not previously available. His Louis XVI, Martyr? makes a powerful little document.

For instance, he finds our Lord's lament over Jerusalem in these words of Louis: "I see the people delivered over to anarchy, victimized by every faction, crime increasing, long dissensions rending France. Oh, my God, is this the reward I receive for all my sacrifices? Haven't I tried everything to ensure the happiness of the French?" And again, during his trial, two officials parrot the fateful words of Caiphas regarding the expediency of one man dying for the people. These were Robespierre, who said, "But Louis must die, because the nation must live." The other, Pierre Manuel, remarked, "one about to die for the good of the world is not much to be pitied."

Evident too was the same underlying fear of the people recorded in the Gospels, for the good odor of Louis' virtues perfumed the whole scenario, and the people loved him. Pierre Manuel himself, an ardent revolutionary who helped engineer the famous massacres of August 10 and the following September, was converted and brought to repentance by witnessing the King's daily deportment in prison. Three days before the execution he predicted, "If Louis XVI undergoes his sentence, as there can be no doubt he will, the death of Louis XVI will be the death of a saint."

Dr. John Moore, an Englishman residing in France during the Revolution, wrote in his Journal, "The King's appearance in the Convention, the dignified resignation of his manner, the admirable promptitude and candour of his answers, made such an evident impression on some of the audience in the galleries that a determined enemy of Royalty, who had his eye upon them, declared that he was afraid of hearing the cry of Vive le Roi! issue from the tribunes, and added that if the King had remained ten minutes longer in their sight he was convinced it would have happened; for which reason he was vehemently against his being brought to the bar a second time." Even Prudhomme admitted ruefully, "Louis spoke with royal brevity, brevitate imperatoria, and at all times the Convention's style was cowardly, without force or dignity."

Not that it mattered. As Prudhomme had pointed out to Danton, the Convention had no right to put Louis on trial: "If the Parliament of England tried Charles I, it is because it was not a Convention; the members of the Conventional Assembly cannot at the same time be accusers, jury and judges." To which Danton enjoined, "You are right, nor shall we judge Louis XVI; we shall kill him!"

The Procurator Hébert feared the worst: "The Pope will make a new saint of him. Already priests are buying up his remains and making relics of them; already the old women are relaying miracles of this new saint." Finally even the executioner, Sanson, was constrained to write a letter to the editor for February 22 "in the interests of truth," stating, "he bore it all with a composure and fortitude which astonished us. I remain quite convinced that he drew this strength from those religious principles with which no one was more imbued nor more convinced of than he."

Since then several apparitions of Louis XVI are said to have occurred, and more miracles attributed to his intercession. Our Lord himself is said to have appeared to an Urbanist nun of Fougères and predicted the King's death. Two years after the event He again appeared to tell her, "Rejoice, daughter! I have afflicted you with the death of your King, but I come to console you with this good news: He is in glory, triumphant, and a king in My kingdom. He is crowned, I have given him a scepter and a crown which will be eternal. His scepter and his crown will never be taken from him."



One of the first to voice conviction of the holiness of Louis was no less a person than the Vicar of Christ. In a little known Allocution pronounced in a secret Consistory called on June 17, 1793, Pius VI stated, "The Most Christian King Louis XVI was condemned to the

supreme penalty by an impious conspiracy, and this judgment was carried out. We shall recall to you in a few words the terms and purposes of this sentence. The National Convention had neither the right nor the authority to pronounce it. In fact, having abolished the monarchy, the best of governments, it transferred all public power to the people, which regulates its conduct neither by reason nor by counsel, forms correct ideas of nothing, appreciates few things according to truth, and evaluates a great number according to popular opinion, which is ever inconstant, easily deceived, drawn to every excess. . . ."

This is one of many explicit papal condemnations of modern democracy, which Pius VI compares here unfavorably with monarchy, "the best of governments" most in accord with the natural law laid down by the Creator in the material universe, human society and man himself. Monarchy faithfully reflects not only God's Fatherhood, but also the hierarchy of order (not of substance) existing even in the Most Blessed Trinity. To destroy the supernatural society begun by the Son on earth, the Enemy had to disintegrate the monarchies which protected it. Success came within his grasp when at last he subverted the French.

"The most savage part of this people," continues the Pope, "not satisfied with having degraded the majesty of their King, and determined to wrest his life from him, desired him to be judged by his very accusers, who had declared themselves openly his most implacable enemies. Already from the opening of the trial there were called from the judges in turn some representatives especially noted for their evil dispositions, to make certain that votes for condemnation would prevail among the majority of voices. Even so, the number could not be sufficiently increased to immolate the King on the strength of a legal majority. . . . We shall pass over in silence here a host of other injustices, nullities and invalidities. . . . Nor shall We recall everything the King was forced to suffer before being led to the scaffold. . . ."

"It is impossible not to be struck with horror by it without repressing all human feeling. Indignation doubles when we consider that this prince's character was universally acknowledged to be gentle and beneficent; that his clemency, his patience, his love for his people never faltered; that incapable of harshness, he always proved himself good-natured and indulgent towards all, and that this excellent natural disposition inspired him with the courage to accede to the public wishes despite all the dangers to his authority and his person which might ensue.

"But what above all We cannot pass over in silence is the universal impression of his virtues given by his Testament, written in his own hand, springing from the depths of his soul and published and distributed throughout Europe. What a high opinion do we not form of his virtue! What zeal for the Catholic Faith! What marks of true piety as regards God! What sorrow, what repentance at having set his name despite himself to decrees so contrary to the discipline and orthodox Faith of the Church! Ready to succumb beneath the weight of so much adversity falling ever more heavily on his head day by day, he could say like James I, King of England, that they calumniated him in the assembly of the people, not for having committed a crime, but for being a king, which was regarded as the greatest of crimes."

The most remarkable part of the Allocution follows: Citing the opinion of Benedict XIV, who held that the execution of Mary, Queen of Scots, constituted martyrdom in the true sense of the word, Pius VI asks, "Why should We not judge likewise and apply his teaching to the martyrdom of Louis XVI? There is here actually the same attachment to the Faith, the same purpose, the same disastrous end. Therefore there should be like merit. Ah, who could ever doubt that this Monarch was sacrificed principally in hatred for the Faith, and through a spirit of fury against Catholic dogmas?"

Recapitulating the sins of the Enlightenment, the Pope continues, "Judging by this uninterrupted flow of impieties originating in France, what man could doubt that it is to hatred for religion that must be imputed the first threads of these plots now troubling and shaking all Europe? No one can deny that the same cause was responsible for the disastrous death of Louis XVI.

"It is true they tried to charge this prince with several derelictions of a purely political order. But the principal accusation levelled against him was the unshakable firmness with which he refused to approve or sanction the decree for the deportation of priests,

and the letter he wrote to the Bishop of Clermont to let him know that he was entirely resolved to re-establish Catholic worship in France as soon as he could. Isn't all this sufficient to warrant us to believe and maintain without temerity that Louis is a martyr?"

The Holy Father concludes with the hope that, "the immortal blood of Louis may cry out and somehow intercede, that France may realize and abhor her obstinacy in piling so many crimes upon her own head, and may remember the frightful punishments which a just God, Avenger of wrongs, has often inflicted on nations committing assaults of far lesser enormity."

On Pius VI's opinion we may safely rest the case of Louis' martyrdom. In 1942 the theologian Fr. Charton wrote in "The Messenger of the Blessed Virgin:" "He was predestined to martyrdom. This alone can unlock the secret of his life and character. Like Jesus his divine Master and Model, he was born a victim. This comparison explains more than the learned theories on the origin and causes of one of the most formidable catastrophes in history. . .

"The ways of human politics are not the ways of God. When God wishes to raise up a martyr -- and He is free to do so -- what can man find to gainsay? . . Nevertheless, inasmuch as it befits the sovereignty of God to assign to each the destiny awaiting him, . . it also befits His goodness to fashion each heart for the role it is destined to fill. . . It is in the light of this divine vocation and heroic submission that we must place ourselves if we wish to judge the life of the Martyr-King from a Christian point of view, the only true one. A martyred King he is, and he is nothing other. . . By an effect of the gift of the Holy Ghost which is the gift of understanding, he wanted to save France the way he had to save her, in other words, the way Christ saved the world. . . In the person of her King, France herself died as did Christ. And that is why she is immortal!"

Viewing Louis in the light Fr. Charton suggests, we are not surprised to learn that he was passionately devoted to the Sacred Heart, whose adoration was preached to the royal family through St. John Eudes even before the revelations to St. Margaret Mary destined for his great-grandfather Louis XIV had occurred. According to Mgr. Delassus, "He had turned his prison cell into a veritable oratory, where as a Most Christian King he lived a holy life with his family, all of them offering the homage of their lives morning and evening."

All wore the emblem of the Sacred Heart, to Whom beautiful prayers were composed by the Queen and her sister-in-law Madame Elisabeth, who would both in due time also mount the steps of the guillotine. From the royal prison devotion to the Sacred Heart spread throughout the nation as never before, the badge becoming the official insignia of the heroic resistance in the Vendée and elsewhere, worn to the last by countless other martyrs in all ranks of society. It remained as a pledge among the general population, the vast majority of whom never desired their Revolution any more than the American colonials wanted theirs, and who received the news of their sovereign's death with grief and consternation.



It is said that shortly before his captivity, Louis drafted a famous "Vow to the Sacred Heart" with the help of Fr. Hébert, Father General of the Eudists and likewise a victim of the Revolution. Discovered only after the King's execution, the text is considered of doubtful authenticity by some, nevertheless, it has kept alive the hopes of many a pious royalist to this day.

Begging God's forgiveness for not having sufficiently repressed the license and irreligion of the people in the days of his power, and for "furnishing arms to the heresy now triumphing," King Louis solemnly promises in this document that if he is restored to his throne, he will put into effect what are substantially the requests made to the King of France through St. Margaret Mary, culminating in a public Consecration of France to the Sacred Heart.

"Today I can make this commitment only in secret, but I would sign it in my blood if necessary, and the greatest day of my life will be the one on which I can proclaim it aloud in church. O adorable Heart of my Savior, may I forget my right hand and forget even myself, if ever I forget Thy benefits and my promises, if I cease loving Thee and to place in Thee my trust and entire consolation. Amen."

If this Vow be genuine, so solemn a promise on the part of the anointed temporal head of Christendom cannot fail to arouse the satanic forces, which will labor to prevent the restoration of such a monarchy at all costs. Despite the continuing disintegration of society, the Great Monarch foretold by so many saints and mystics over the centuries is all the more confidently awaited by many of the faithful. A descendant of Clovis, St. Louis and Louis XVI, who will direct him from on high, this Monarch, they say, will fulfill Louis' Vow. At the time appointed, France will rise and lead the attack against Christ's enemies.

The boy Maximin, one of the visionaries of La Salette, is said to have been instructed by our Lady to reveal to the Count de Chambord (at that time the nearest pretender to the French throne) that King Louis' son, a boy of ten generally believed to have died in prison, had actually survived. The Count's secretary recorded that the Count, visibly moved after his lengthy talk with Maximin, had turned to him and said, "Now I am certain that my cousin Louis XVII is alive. I shall therefore not ascend the throne of France. But God wills that we keep the secret. To himself alone does He reserve the re-establishment of the Royal House." Even under persistent political pressure the Count kept his word.

#### A POSTSCRIPT

On July 10, 1940 a "National Revolution" was launched at Vichy, France, following the armistice wrested from Hitler. According to the English librarian David Littlejohn in The Patriotic Traitors, "in the new France that was to be created, the concepts of 'Liberty, Equality and Fraternity'" (ancient catchwords of the Revolution) "were to be superseded by those of 'Work, Family and Fatherland.' Democracy, the French were told, had proved inadequate and was to give place to an autocracy erected on the principle that all power comes from above and works only downwards. Henceforth government would be by decree, not debate. The new France would be agricultural rather than industrial." Called upon to vote on the proposal, "of the 666 deputies present only 80 voted No."

Not the least significant reform enacted by this counter-revolutionary regime was the proscription of Masonry. Under Marshal Pétain, Catholic France was allowed to speak for herself once more if only briefly. The author goes on to say, "The notion that Vichy was not the 'real France' derived from war-time propaganda and self-delusion. The British insisted at the time that 'the real France' resided only in the person of Charles de Gaulle. This was, of course totally unrealistic. In 1940 the followers of de Gaulle represented only the most minute fraction of the nation. Many Frenchmen had not even heard of him. . . That Vichy was the legal government of France there is not a shadow of doubt, and as such it was recognized by almost all countries including the United States and Canada."

As we know, the Vichy government was supplanted, its leaders executed for treason, by a new republic established by de Gaulle after the fall of Hitler. He and his French "Resistance" eventually dismembered what was left of the French empire, and as the Marquis de la Franquerie puts it, "restored France to the Luciferian disorder."

"IMMORTAL BLOOD OF LOUIS, CRY OUT AND INTERCEDE!"



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